A MORE FVLL ANSWER OF JOHN BASTWICK, Dr. OF PHISICK,

Made to the former exceptions newly propounded by another wellwiller to him, against some expressions in his LETANY, with his reasons for the printing of it.

All set downe as more Articles superadditionall vpon superadditionall, against the Prelats.

This is to follow the LETANY as a FOVRTH PART of it.

BIBL. CANT. ACAD.

Printed in the Yeare of the English Prelats malice, and crualty, against and upon Gods faithfull people, 1637.

02,72

The fourth part of the Letany,

OF

JOHN BASTWICK,

Doctor of Phisick.

Worthy Sir,

AS I most kindly thanke you, for the many favours, you shewed me in my prosperity, so I do heartily, for your well wishes towards mee in this my captivity: and as I do cordially thanke you for both, so I do likewise promise all reciprocall endeavour in all Offices of love in way of remuneration: and so much the more your humanity deserves it, because you condole not onely my present desolation, but study to prevent further fury in my adversaries, which will tend to my greater ruine as you say, if they have any just, or but seeming ground for it: and therefore you have freindly I thanke you advertised mee of some danger you feare will come upon mee, if my *Letany* should be published, in regard of some expressions in it, as that I seeme to vilifie the Service of the Church established in the Kingdome by Parlament, and that I *call the Prelate of Canterbury William the Dragon, and his brrther of Yorke, the abby lubber of the North*; now they being privy Councellors, such speeches will be adjudged scandalous as you suppose, and therefore that I shall be censured for *Scandalum Magnatum*. And withall you thinke it is a revilling those in authority, which the Angel would not doe to the very Devill. And this is the summe of what you have to object against my Letany. To all which although I haue formerly answered in my letters to others, yet because I know not whether you may ever see them, I thought fit in breife to reply as followeth.

And first whereas you seeme to intimate by your words, that I should either totally suppresse the printing of my LETANY, or els take out those words; I conceive neither of both by any sound reason ought to be done: for that the LETANY is printed, *the Prelats are the cause of it:* and of the writing of it: for would they have let mee followed my owne imployments, I should never have troubled my thoughts about them: for I most ingenuously confesse unto you, that nothing more greeves mee, the that I am constrained to make those men a subject of my discourse, that at other times I would scorne to make an object of my cogitations: but they I say, having by their unhuman and unchristian proceedings *deprived mee of liberty, and all lively hood*, and by this meanes *ruined mee and all mine, and to all this threatned further calamity and misery unto mee*, as the *slitting of my nose, the branding mee in the forehead*, & the *cutting of my eares*, all which things being dayly related unto mee by others, I must confesse it, put me upon my devotions, and was the onely cause of my Letany; and had not their thundering words come unto mee, I should never have done any thing in English: bnt that my country men, might see something into the Prelats well meaning towards the Church and State, and withall might be stirred up to a diligent endeavour to prevent the mischeif, *as they feare God, and honour their King and love their religion and country*. I writ that treatise, and sent it to my good Angel, but hearing withall, that some evill Angells were abroad, and had misinterpreted it, and the Prelats threatned me yet more cruelly for that: then I resolved to make that publick which otherwise should have been for my owne use, and the benefit of some few frends onely: and this is one of the causes of the printing of it, and all my other superadditionall articles against them: For at the making of it, I had never thought to have lived a day: the plague on every side environing mee about, and many *poore people coming up to my chamber for cure with soares running on them*: all the Physicians being gone out of towne: and therefore my danger being so great, and all possibility of escaping of it, being also taken away, I tooke my self then to my Letany, and that it seemeth was not well taken by M. Preists & Prelats; neither could they conceale their venome, and evill intents, but must for the greater terror of others divulge them, and they as I said coming frequently to my intelligence, for feare withall, that they should adulterate my true copy, I therefore writ over another with my owne hand which I got to be copyed out, and so let some of my freinds see it, and such also as had been many yeares in the High Commission Court, and that knew very well I slandered them in nothing I said: onely out of their good affection towards mee, they feared, and that very much, that the Prelats would proceed to the extremest and rigerousest punishment that by law could be inflicted upon mee. For *their Kingdome was first by bloud begun and established*,

and by bloud hath hitherto been continued, and by bloud onely shall be perpetuated, but for my bloud and life I stand not for that, so that the truth may be knowne, and their wickednes, plots, and cruelty be discovered. and truely next unto the especiall providence of God, which allwayes bringeth good out of evill, I may thank the Prelats for the honour of this good worke (cost it mee what it will) for they onely were the cause both of the beginning and publishing of it: for if they had not breathed out threats against mee, presaging their bloudthirstinesse, I should never have studied to dive so far into this businesse; in the which through Gods blessing I have made so good progresse, as I hope all those that either, feare God or their King, or love their countries, through the whole Christian world, with all the *Christian Kings, Princes and Emperors, and all free States will manifestly see, not onely the little need of the Prelats Government in their Kingdomes and Countries, but the great mischeife and damage they bring to all Common-wealths and Nations where they dwell.* And to say no more but the verity, there is as little need of them, and their jurisdictions in Kingdoms for the well administring of them, as is in our Christian and holy profession of the *Service-booke, which yet never either begot grace or the feare or love of God, or increased any gift of God in any*; and is well knowne to the whole corporation of those that call upon the name of God in sincerity, that it doth not onely hinder goodnes, but doth hurt, and that abundantly, & indeed were there no other just cause of casting of it out, but that it doth no good, this I say were enough to remove it: but especially when it is a cause of much evill every way, it ought to stirre up authority to looke into it: for very reason teacheth us, that which is no way usefull nor needfull for the salvation of men of that there can be no true need: now of the Service booke there is no need nor necessity, for if there had been God would himselfe have appointed one, and all Christian Churches would have had that, that had been needfull to their salvation: and therefore, when God hath neither appointed certain prayers to be daily read, nor other Christian Churches which are daily saved, never had any: and when no man dare conclude that any man was ever excluded from heaven that never heard any Divine service, it seemeth a strange thing to mee, that such a peece of service in our Church should be authorized that was taken out of the Masse booke; and of the which all the learned in reformed Churches where I have lived, wonder that such a learned Prince as King Iames was, would ever admit it in his dominions; for they all had seene it, it being translated into French, and this I was often an eare witnes of that the profoundest men said, if so be they had a purpose to turne againe to Babylon, from which they were commanded to come out, they would for a speedy way bring in the English service and discipline; and then farewell immediatly all true religion and the intire service of God, and by this meanes they should give so great and strong a weapen into their adversaries hands, as they should never be able to make good their proceeding, and withall should in a little time breed such a deale of ignorance in the people, as they would be easily seduced. For whereas many of them, had not time through their many occasions in the whole weeke to reade the Scriptures, if they should also on the Lords day be taken up in reading of prayers gathered and collected out of Popish Pamphlets, this would bee an absolute meanes to extinguish that little knowledge they had already, and bring in blindnes in stead of it. And with all the correspondency that was between them in rites, Ceremonies, and Service, would kindle a greater love in the Papists to their superstitious worship, and in the Protestant it would also upon the least occasion beget some desire to returne unto their old errors: and therefore they protested as they tendered the honour of God, the salvation of the people, and the advancement of learning, they could never admit of our service amongst them: of all which they professed they thought it an enimy, and they add farther, that if they had ever beleeved that such formes of prayer had been for the advancement of the Gospell, and the glory of God, and the edification of the people, they had thousands in their Church that could make formes of prayer, and never be beholding to the Masse-booke for them.

And I can truely say thus much, I neuer yet met a Minister in France, were hee in neuer so meane a place, but he was a diligent preacher, and able to instruct any flock, withall he was of so good literature, as I never saw yet Bishop, or any high Priest in England to be compared to him for that, which I speake to the eternall honour of that people, that giue vnto their Ministers such singular breeding, and haue such care in their elections that they be able and sufficient men, and euery way so accomplished for life & doctrine, as they cannot neither by feare, fauour or preferment be brought from their integrity, nor by all persecutions, warres, bloudy massacres be in the least daunted or deterred from their holy profession. And of this Christianimity is this people and many more, and of this sound learning, where they neuer had a Letany or seruice book: or either in gouernmeut, discipline, or ceremonyes, were like vnto the Papists, all which haue been euer dangerous if not fatall to all true religion: for when Christians began to bring in Iewish and heathenish ceremonies, rites, and customes, and their inuentions, they then began to pervert true Religion and corrupt the sound doctrine of our glorious and holy profession. And King Iames himself though for some ends, he was willing for a time to retayne the ceremonyes, yet he professed in the conferenee at Hampton Court, that if he did dwell among the

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heathens & Papists that then there was great danger in symbolizing with them in any such things, for it would much animate them in their superstition, by which they might be hindred rather then furthered in religion: but in regard that they had no Papists among them which might be hurt by them, he was the more willing to conniue at them, but had he liued vntill now, and seene what mischeif both ceremonyes and service haue done amongst vs, or did but King Charles see, or were but truly informed of the ignorance that is amongst the people both in regard of their duty towards God and his royall Maiestie, of the backsliding to Popery and superstition, which hath ever protested against, he would take some speedy course for the remouing of all the occasions of it which is nothing els bur the seruice booke and ceremonyes, with their corrnpt discipline & Gouerners, & as by his autority & the autority of his royall Predecessors they were established, so when the inconueniences of all such constitutions are by dayly experience seene, which was euer sufficient cause to abrogat lawes, and dismisse Officers, they may well be remoued with the great good to the whole Church and state and to his excellencyes immortall honour and the perpetuation of his Crowne and dignity. And thus much at this time shall suffice to haue spoken concerning the seruice book and the tackling belonging to that businesse, because I haue formerly spoken of it.

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mony between the King and his people, as they continually rather put into his royall heart sinister opinions against his best subjects, and traduce their best endeavours, & pervert their words to contrary meanings, and make their poore brother a prey for a word, as the Prophet I say speaketh, and do not onely move the King against them, but do in their owne persons, and by the authority that they have given them, tyrannically abuse the subject to their utter ruine and undoing, all such I say are so farre from having any priviledge by the Law, as they themselves are delinquents in a high degree of contumacy by such demeanour, and are fallen from their dignity. Neither do I conceive that any King or people can take it ill at the meanest subjects hand for discovering any such mens practices, when I say, they are so prejudiciall to the State. In the number of which men, to say nothing neither of the obscurity of their parentage, the meanesse and the poverty of their breeding, the beginning of their order, and whose image they are, the usurpation of their places, being by them the sworne rebells of Christ, and the cursed enimies of his Kingdome, as I have in diverse books sufficiently shewed, I say to speake at this time of none of all these but onely of their present proceeding towards the King their Master, towards the Church and Common-wealth in generall, and all the poore people, and my self in speciall, you will quickly perceive that the Prelats are justly to be reputed among the worst of men, and not amongst the Nobles, for ought I know they and they onely are the cause of all the calamities in Church and State, which will manifestly appeare if wee looke either upon the King or true Nobles, such as love God, the King, their Country and Religion. And for the Kings most excellent Majesties owne person, to speake but that equity and justice require, what were ever any precedent Kings in this or any other Kingdome renowned for, that is not in him, if you respect either vertues morall or theologicall, which are the onely honour of Princes, I say name any thing for piety, wisdome, learning, prowesse, temperance, clemency, goodnes, bounty, affability, kindnes, or whatsoever els was in any other, do you not see it in him radically, nay doth he not seeme to be composed of goodnes? so that never was there any nation more happy in a King, then this our Nation is in ours. Againe to reflect our eye upon the whole secular Nobility either antient or moderne, I say to speake of them in the generall, if you accost them, and by any occasion have to deale with them, you shall find them so excellently inclined, and so favouring all vertue and goodnes, and of such sweet humanity and kindnes, and such honourers and favourers of learning and true vertue, as they are exemplar to all other Nations; so that for King and Nobility no Nation or Kingdome can compare with ours, and yet nothwithstanding all this, there is not in the world any Country that the subjects for the universality of them, groane under more pressures, and are more tyrannically abused then amongst us, if you respect either, bodies, soules or goods, having no certaine liberty for a day of either, as woefull and lamentable experience hourely teacheth us. All which proceeds not either from the King who is goodnes it self, and knoweth not how to doe evill, or from the Lords or Peeres of the Kingdom, who are like their King and Master, and fabricated of humanity; from whence then I pray you proceed all the greivances of the poore people, but from the Prelats? who make a prey of the subject upon every triviall occasion, and suggest into his royall eare both in publick and private strange relations concerning them, as though they were the most disloyall people unto his grace in the world, when I can upon my owne knowledge affirme that never King was more happy in a loyall and obedient people then the King is in them, never detrecting obedience to the losse of life liberty and estates, but as they were borne under obedience, desire to live and dye in that condition, and are ever most willing to spend their best blouds for his honour, crowne and dignity, or in the cause of any of his allies, which is well knowen to the whole Christian world. And yet notwithstanding all this, their condition is most greivous, whether yea respect soule or body, liberty or meanes, they being every where deprived, by the Prelats of their faithfull and true honorable Pastors and diligent teachers, by which the keys of heaven are taken from them, and idle drones and Epicures put in their places, who neither feed the people themselves with the bread of life, nor will let others doe it, or suffer them to provide for their owne soules good, but if they goe into any other parish to heare the word when they have none at home, then they hoyst them up into the high Commission, and there ruine and undoe them, or if the people for feare are deterred from hearing of sermons, and seeking to be acquainted with the word of God, and if there chance a two or three neighbours to meet together for to conferre about holy things, or in every thing observe not all their vaine and needles, yea too too chargable and burdensome Ceremonies, any of these things are matter enough to procure perdition and destruction unto them of body, soule and goods, as daily experience teacheth us. Neither can any secular man, Magistrat or Officer, be he Iustice of peace, Mayor, Bayly, or Constable, Iury-man, or witnes, or any other doe his office and duty in putting in execution the Kings Lawes, either for the honour of the King or his Religion against a delinquent Preist, or against any of their impious Officers, or write or witnesse the truth against them or the common enimy, but they are immediatly hoisted up in their Courts, and the King hath forthwith strange informations given against them, as if they were notorious delinquents against King, Church, and State, so that they are

are not onely deserted of all help from his Majestie and Nobles, and the Lawes of his Kingdome, but made a prey to the mercilesse fury of their enimies, and the Prelats being their enimies and parties, witnesse, Iury and Iudge in their owne cause, sit and give sentence against them. And whereas Christ would be no Iudge nor divider, they howsoever they pretend to be his successors, judge the poore people most cruelly, and divide not onely their inheritance, but give away their whole estates, and commit their soules to the Devill, and commit their bodies to eternall prisons to the utter undoing of them, their poore wives and children, and that upon every triviall occasion, and many times against all Lawes of God and nature, and captivate the poore people, and keepe them in a greater slavery both for soule and body, then ever Pharaõ did. And whereas Christ came to heale & cure, and spilt his owne precious bloud for the redemption of others, and no sooner was Malchus his eare cut off, but hee put it on againe, they spill the blood of the people, and cut off their eares at pleasure, yea with ignorance and cruelty murder them, soules and bodies, of all which no subject can be ignorant, that knoweth any thing, and I by woefull experience have found it; so that for my particular, I may truely say that, in respect of our gracious King and his clemency, I had rather live with bread and water under his regiment, then in all plenty under any Prince in the world, yet in respect of the Prelats tyranny who abuse the authority committed into their hands, I had rather live under the grand senior, in the meanest condition then where they domineer, with all plenty, for by their cruell proceedings & cursed inhumanity, they so imbitter our lives, and make us so odious both in Court and Countrey, and such a prey to every prophane Preist, that our lives are not onely irksome unto us, but our being and living a very burden, so that death is most welcome, for by that and that onely we are set at liberty. And I dare presume, that of what I now say, ten thousand thousands will witnes with mee of the truth of it: For it is the Prelats that have onely enslaved us against all the Lawes of God and the Land, and have made us hatefull to all men, and a spectacle of men and Angels, and yet they perswade his royall Majestie, that they are his most loyall and faithfullest subjects, and all those they accuse for Puritans the pest and plague of his Kingdome, and seek with Haman the extirpation of them all, and by all manner of oppressions make thousands of them fly the land, and others that have no abilities to support them in strange Countries to eate the bread of affliction, and live here with wounded consciences, when they put upon them such burdens of Popish Ceremonies, and force them upon payne of severe punishment to the observation of so many superstitious performances, which by their knowledge and in their consciences, they are taught ever to abhorre, and by this meanes the people are made miserable every kind of way. And all this intolerable bondage procedeth onely from the Prelats who many times arme themselves with his Majesties authority pretending to his Highnes, that they onely injoyne those things for order, when there is no such matter. And while they doe all this annoy to the Kings subjects, can they challenge the name of Magnates, and be counted among the truely noble Peeres of the Kingdome, especially, when in their open Courts they renounce his authority, and challenge their owne preeminency and dignity *jure divino*, and punish his subjects for writing against Antichrist and the Church of Rome, which King Iames calls Babylon, and Spirituall Egypt and Sodome, to the infinit dishonour of King Iames of famous memory, and the now King their Master? by all which proceedings they have made themselves guilty of great contumacy against God and the King, and *ipso facto* are all in a Premunire, by which they are fallen from all honour and dignity: and are at the Kings mercy as delinquents, and such as for my part, so long as they continue in that condition, I never intend to honour. Neither have I cause for my owne particular to think any otherwise of them, then of nocent members of Church and State, both by the warrant of King Iames himself, and for their carriage towards mee and the Kings best subjects: for when I was in the high Commission Court, how superciliously the Prelats carried themselves towards mee all the standers by can tell: and when the advocats saw the violence of his deportment towards mee, and earnestly perswaded mee to an humble submission, for otherwise they told mee he would utterly undoe mee which indeed so fell out. I then replying that I was not conscious to my self of any delinquency either against God or the King, or that desetved convention before any Court of Iudicature in the world, and for my part I resolved to dye rather then by basenesse of submission to make my self an offender. Vpon which they demanded of mee if I would contend with their Lords grace, I then againe answered, that I contended with no man, but for the truth of God, and the honour of the King, my Country and Religion, and in that contention I would live & dye. Whereuponone of the cheifest Advocats in ye court told me, that ye Prelat would kill me with his breath, which I confes was such a diabolicall expression, and a speech of such arrogancy, as never I thinke before was heard of: and therefore upon that, I called him ever after *William the Dragon*, for the Dragon onely killeth men with his breath, as Historians do relate, and as the Apocalips witnesseth, and had I not been a Physitian, and had an Antidote against it, what do you thinke would have become of mee, when his breath is poyson? I must ingenuously confesse it, I thinke it is not safe that such a breath should come nigh the King, & who knowes but that he was the cause of this last yeares plague

that

that killed so many, and that hee infected the ayre. And for the Prelat of York, he would have had mee knocked downe with club law, for maintaining the Kings prerogative royall against Papall usurpation, and said in open Court that hee was not beholding to the King for his Bishoprick, for Iesus Christ made him a Bishop, and the Holy Ghost consecrated him, when notwithstanding he never performed the office of a Bishop and true Pastor of Iesus Christ, but hath ever been a meere drone, and a hinderer of all preaching and teaching, by all which he may well deserve censure from the King and State, as being in a Premunire, and the title of an abby lubber. But you say, they are privy Councellors, and that the Angell would not revile the Devill, and therefore I have done amisse in that. To all which I will breifly answer and so conclude, as concerning their dignity, so long as they had not by their misdemeanour made themselves delinquents. I never impeached it or hurt their renowne in the least, but they falling from grace & becoming contumacious against God and the King, and noysome to all his poore subjects, in this condition where now they are, I conceive no honour due unto them, nor they worthy of any dignity, ... they acknowledge their errors, & crave pardon of God and his most Sacred Majestie. And the truth is, it is great pitty, that there is none of the Nobles that will informe his Highnes of their wickednes, by which they have made themselves unworthy of all honour, much lesse to be of his privy Councell and most secret admission, they are the privy members of the Clergy that stand up against all goodnes and adulterate the whole Church. And what mischeife may not such men doe, who have abandoned all good conscience nay what misery have they not brought all the Kings subjects into? For they when they are most disloyall and pernicious to Church and State: yet make the King beleeve that they are his best subjects, and the support of his Crowne and Dignity, and the onely upholders of Government, & thus they prate also in open Courts: and this hath ever been the language of Antichrist and his limbs, No Pope, no Church, No Pope, no King, but present confusion upon all Nations where his Government is called in question: when as it is well knowne to all those that are not strangers to the Histories of times, that the Bishops of Rome haue made Kings and Emperors their very Vassalls, and have been the bane of many florishing Kingdomes: and to this day inslave all those Christian Princes, and their subjects where ever I say, they have power and authority, so that the Kings have onely the name, but they command, and their Cardinalls Preists and Prelats, and are attended like Princes, their very meat being stood bare to as to Kings. For they say, Be uncovered my Lords meat is comming up, so that they captivate Princes, and make themselves Lords. Neither can it be otherwise: for they have the breeding of all those Kings & Princes: and they are resolved to keepe them in a perpetuall ignorance: for they say that King Henries and King Iames his learning was the overthrow of the church, aud so long as Princes and Kings were kept in blindnes they then held their possessions and honours in all security: but since that they began to looke indeed into learning, they found it fatall to them, & therefore, they have now decreed amongst themselves hereafter, that Princes and Nobles which they will have the breeding of, shall be acquainted with nothing but pleasures, or at most with Grammaticall learning. Nay they shall be perswaded, it is rather a dishonour to a King to know letters, then a dignity, and that it is not fit for them to looke on a booke, it being enough for Kings to have learned men in their Kingdome: and a florishing clergie, neither is it for them to trouble themselves about learning or religion, but to leave it to the reverend Fathers, and to put their authority into their hands, and they will ease them of all cares that way, so that they shall in time find a sweet content, for they promise to make them a people subject enough which indeed they doe, for they make them beggers and slaves, and most Kings that they have the tutoring of, either children or tyrants, and all the Nations where they have place but an unhappy people, for they keepe them ignorant, and deprive them of the liberty of their consciences, and take away the right of the subjects from them. For all the Kingdome of Antichrist is a monstrous deformity of Government, and such as advanceth it self above all that is called God: and tramples upon all states of men, so that it is a wonder to mee that all the Kings and Princes in the world do not joyne together to demolish that Babell, and to ruine the whore. But I much more admire, that in this Kingdome where there is so much light, & so understanding a Prince, that the Nobles and Gentry with the Commons do not joyne together to petition his Majestie, that we may be eased of this intolerable yoake of these Prelats that are now by their frequent usurpations, enimies of his royall prerogative, most burdensome to his poore subjects, and if there be not some speedy course taken with them will ruine this florishing Monarchy. All which is so palpable as all men that see any thing in States affaires may easily behold it.

There is one thing, that I cannot but stand astonished at, that so many wise men in a Kingdome should not looke into, and perceive the inconvenience of it, and the wrong it doth to the whole Nation, and that is this. That the breeding of the Kings and Noblemens childeren, and the most illustrious Families through the Kingdome, should be put into the hands of Preists; and such men who as they are by nature and education men that never saw farther then a Cloister at Cambridg or Oxford, never knew what Heroicall and Princely vertue was,

nor

nor never came where either breeding religion, or good maners came: the Vniversities themselves being corrupted by them and, and educated to superstition or prophanesse, and contempt of religion. And yet notwithstanding these men I say, should be made the tutors of Kings and Nobles children, who ought to be brought up by learned and truely religious Gentlemen that have been bred up in Princes Courts, and are lovers of learning, piety, and vertue, to all which those monkish fellowes are meere strangers, and are as fit to bring np Princes, as a cow is for a saddle: for besides their deficiencies both naturall and morall, they are a very ignorant society for the most part, not knowing well themselves ordinary literature, so that they are commonly ridiculous to other Nation. I must confesse, I thinke this to be one of the principall banes of the Nobility, and that they know no more in learning and states policy which is their art; and therefore if they will follow a poore mans counsell, I would wish them all, never to let a Preist or a Prelat breed their children: for all the Prelats and Preists are limbs of the beast and his image, and they bring up the Noblemen and Princes in the hatred of ttue religion, and all them that feare the Lord, and brand them with Puritanisme and adapt them onely to superstitious observations, and make them beleeve that he hath religion enough that can bow at the name of Iesus, or crouch to the Altar, or turne to the East, and doe such other performances, with hearing of a little service: and that all those that are not affected with this superstition, are enimies of Church and state: and so they make these worthy heroes, but their executioners and butchers to torment and afflict the poore people wheresoever they have power. The truth is, The Prelats are the cursed enimies of the Lord Iesus Christ and his Kingdome, neither is it any rayling to call a spade a spade, the Scripture calls their predecessors the Scribes, Pharisies, and High Preists, a generation of vipers, the Sonnes of the Devill, &c. and therefore by the same authority, wee may call them by the same names, for they are their successors and the of-spring of Antichrist, who is the enimy of the Lord Iesus Christ, and by consequent no lawfull authority, but an usurping power, that is, an enimy to all Government appointed by God himself: and therefore they are not within the compasse of those Saint Iude speaketh of; being worse then Satan, who when he was there rebuked, let the Angell bury Moses, but the Bishop of Rome will keepe whole Kingdomes from buriall six yeares together, and the Prelats have the same power to doe the same wickednes, yea they are not onely not so obedient to God as the Devill, but they are greater causes of rebellion against God, and therefore worse, then the Devill, and ought more to be detested: for the Devill, in tempting to sin and bringing mē to evill, he hath buth a simple suggestion: But the Prelats they have a double power, for they can both suggest evill, and constraine us to doe it, as all Kingdomes & Nations know very well, who groane under the heavy burden of their unsupportable tyranny; and therefore I do absolutly conclude, that there is no sinne in saying, *the Prelats are the little toes of Antichrist*, and in calling, *the Pope of Canterbury VVILLIAM the DRAGON*, and his *Legatus a latere, the Bishop of Yorke, the ABBET LVBBER OF THE NORTH*, for they are enimies all of God and the King, and of all the Saints and Servants of God. And therefore to draw now to a conclusion, I could wish that all the world in our *dayly LETANY would pray with mee, from plague, pestilence, and famin, from Bishops, Preists, and Deacons, Good Lord deliver us.* Fare you well.

Yours most infettered
In Lymbo Patrum

IOHN BASTWICK.

Nihil agunt Episcopi, sine typho sacriliga superbia, sine inflata cervice arrogantia, sine contentione livida invidia, sine asancta humilitate, a pace Catholica, a charitate Christiana.

Bishops do nothing without the haughtines of sacrilegious pride, without the swollen necke of arrogancie, without the contention of wan envy, far from holy humility, from Catholicke peace, from Christian charity.

Heare ends the fourth part of my LETANY, *the other foure are to follow, as also some of my* Latine books *are shortly to come out.*

FINIS.